

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, AUG. 20, 1914

NEW SERIES, VOL. XVI, NO. 34

## KINGDOM BRIEFS

W. N. Hamilton assisted Pastor Price in a good meeting at Pearl Haven.

Jno. H. Buchanan has resigned at Booneville where he has done a great work.

The church at Newton has called W. M. Bos-tick. We hope he will come back to Missis-sippi.

They had a great time at Seminary last week when Pastor Low baptized more than twenty. There has also been a meeting with many additions at Magee.

Pastor Morgan, of Brookhaven, is on a va-cation. He seems to rest by preaching oftener. In a meeting at Galilee church, where he assisted Brother Webber, nine were received.

President Wilson and Secretary Bryan are discouraging any lending of money to assist those making war in Europe. Again they are proving themselves the men for the hour.

An exchange gives the number of suicides in Germany in 100,000 among various creeds as follows: Among Moravians, Mennonites, etc., 1; among Protestants, 31; among Catholics, 37; among Jews, 40; among the religionless, espe-cially among Socialists, 605.

We are sorry to learn of the death of Rev. J. M. Joiner in Texas. He went from Missis-sippi as a missionary to China but returned sev-eral years ago. He married Miss Mary Eager whose family is among the best known of our Baptist people. He was 68 years old.

In a personal letter from Dr. J. B. Gambrell, we learn he is delivering a series of addresses to the Colorado Baptist Assembly in the Rockies. They need him and are enjoying his speeches. Dr. Gambrell expects a group of Mississippi men in the Southwestern Seminary this fall.

The Pontotoc Sentinel has an interesting ac-count of the wedding of Rev. Wm. L. Walker and Mrs. McDuffie, Rev. J. B. Leavell offici-ating. Also an account is given of the beginning of the new Baptist church building. The pas-tor, T. L. Holcomb, is happy in seeing this work begin.

J. E. Byrd, our layman Sunday School evan-gelist, held a meeting last week at Belzoni where they have no pastor. There were five men and women received for baptism. The church de-cided to go from half to full time and build a new house suitable for their growing needs. Brother Byrd is this week in a meeting at Ag-ricola.

Two sons of President E. M. Potat, Furman University, are expecting to go as missionaries. The older one has finished his course at the seminary and expects to go to China after spend-ing a while as student volunteer secretary among Southern colleges. The younger has volun-teered for service in Africa but has two more years at the seminary. They are grandsons of A. J. Gordon, of Boston, who was one of the greatest missionary pastors in America.

Dr. H. W. Provence, in a recent conversation with the editor about the editorial in last week's issue, disclaimed any intention of discussing per-sonal matters or local conditions. The subject of the article was "A Plea for Toleration," and was intended to be a discussion of questions be-fore Southern Baptists which have been in other Baptist papers. We are not willing that any injustice shall be done him and cheerfully give interpretation of the meaning and purpose of his article. The editor did not mean to convey the impression that Dr. Provence's words were ill-tempered or discourteous. Like the editor-ials that were refused, they were "warm" only in the sense that they were written with serious conviction and strong feeling, though without being in an ill humor. We feared that their close relation to matters that have threatened trouble in Mississippi for the past few months would precipitate a controversy which just at this time would be hurtful to our denomina-tional work.

The editor was with Brother J. W. Steen in a meeting at Hopewell church, Copiah county, last week. There were eighteen additions—six-teen by baptism—five girls and eleven young men. This is a good church in a splendid rural community. They have a large house built "before the war" with a place for the col-ored people. It is well preserved and excep-tionally comfortable. It stands where the tall pines once sang their refrain high above the world and the negroes sang in the cotton fields. But the people are adapting themselves to new conditions and are prospering. Some of them remember the ministry of the sainted Lomax and are now supporting their worthy pastor. A part of Brother Steen's time is not employed. Some nearby churches ought to secure his help.

Pastor A. N. Reeves, of Calhoun City, writes: We had Brother Byrd, the Sunday School man, with us and for six days and nights he taught God's word with clearness and power. The people came in crowds to hear, although with scathing denunciations the lay-preacher told both saint and sinner of their follies and sins. My! how he did get after lazy, indifferent church members. We all feel that Brother Byrd's com-ing has been a great blessing to our church and Sunday School, but we were most thankful for the sixteen happy young people that were buried with Christ in baptism as a result of the meet-ing. There were twenty accessions to our church—sixteen by baptism, and four by letter, and there are several others that we believe will step out on the Lord's side soon.

The church at Kokomo has just enjoyed a genuine church revival; large congregations; twelve additions. J. B. Quin preached and is now helping Brother A. F. Davis in a meeting at New Zion.

Brother A. G. Sammons is a student in Clarke College and preaches to one church nearby. He could do good by serving other churches and this would enable him to continue in school.

J. D. Franks is assisting Pastor Hamilton in a meeting at Bethel church, Yazoo county.

Dr. Patterson, president of Clarke College, says they are expecting the biggest opening in the history of the college.

One hundred and fifty ex-priests in France show the drift away from Romanism. Like rats, they leave a sinking vessel.

Pastor Suttle was assisted in a meeting at Sidon by Delta Missionary W. R. Cooper. One was received by letter and two for baptism.

The Record of Christian Work says New Tes-taments have been sent to all the light houses that dot the 3,000 miles of Chilean coast.

An evangelistic campaign will be conducted in San Francisco during the Panama Exposi-tion, by Federal Council of the Churches of America.

Editor E. E. Folk says Tennessee Baptists have grown 100 per cent in the last twenty-five years, and their contributions have grown 200 per cent.

"Many clergymen are leaving for Spain" is the news that comes from Mexico since the Con-stitutionalist army entered Mexico. They have had a surplus for a long time—of the kind.

The State church of Scotland, which is sup-ported by the government, gave only half as much for missions last year as the Free church, which had to pay its own expenses. Grace will make men do more than law.

The publishing house of the Northern Meth-odists has been moved from New York to Cin-cinnati. The committees on efficiency of the Northern and Southern Baptists are considering some transplanting. This is a moving age.

J. C. Parker is assisting Pastor Moulder this week at White Oak, near Magee. R. A. Eddle-man assisted him last week in a good meeting. Out of twenty baptized in a recent meeting, Brother Moulder says six of them were Methodists.

Rev. Isaiah Watson, for several years evan-gelist under the State Boards of Louisiana and Texas, has entered the evangelistic work and will be open to dates by November. He has with him F. T. Outlaw as singer. Write him at Houston Heights, Texas.

Dr. Henry Allen Tupper, representative of a peace organization in New York, has had re-peated and exceptional opportunities to form an intelligent estimate of Carranza, the Mexican leader. In a recent interview, Dr. Tupper ex-presses a high opinion of both Carranza's char-acter and ability. "I have reached the con-clusion that he is a man of forceful character, strong determination and patriotic impulses. Physically, he is a man of impressive and attrac-tive bearing. Morally, I believe him to be a man above reproach." This sums up Dr. Tup-per's view of the great Mexican leader.—Relig-ious Herald.



## CONTRIBUTED ARTICLES

### CHURCH CLERK AND DENOMINATIONAL STATISTICS.

Victor I. Masters, Editorial Secretary.

There is a good reason to believe that the statistical and financial reports are incomplete in many denominational association minutes. Therefore, it is practically certain that our denominational statistics are incomplete and that we are in a measure striking in the dark in our efforts to get a survey of the conditions.

In two of the associations I have recently attended, the record was confessedly only a partial exhibit. In one of them by an oversight on the part of the clerks of some of the churches, the financial showing was incomplete and it was the judgment of the association clerk that it would be impracticable to get the complete record without an undue delay in bringing out the minutes.

In the other association, out of thirty churches, eight had sent no letter to the body and several of the eight had no letter at the annual meeting a year ago. In such instances the association clerk sometimes simply puts in the record of the church at its last report. But this is unsatisfactory, even when the last report was only a year prior. It is practically worthless when it is older than that.

Sometimes the association clerk conducts a system of correspondence with the negligent church clerk with a view of getting these brethren to make out the report of the church and send it in before the minutes are actually published. But it is for the most part a slow and indifferent lot of men to whom he writes, or else the church letter would have been at the association to begin with. And the association clerk is very likely to be forced to publish his minutes without being able to incorporate the statistics from some of the churches.

This is a serious matter. In our Baptist system there is no practicable way to get together reliable statistics that does not hinge upon careful and capable work on the part of the church clerks. I wish that there might be our papers and from our denominational platforms such an agitation in behalf of dependable church clerks as would make it uncomfortable for brethren to hold this responsible office, while at the same time they lazily or indifferently neglect to perform the tasks which the church has elected them to perform.

It would be much good to have a faithful looking into this matter at the association meeting this year. It might help the cause for the association to pass a resolution asking the churches which are unrepresented by letters to see to it that their negligent church clerks perform their duty or that someone is elected who will do it. Bad as it is to have the association minutes de-

layed, it is better for them to be delayed for two or even three months rather than that their statistical showing should be almost useless from lack of a complete record. The association clerk can do much to remedy the evil by persistently writing to the non-co-operative church clerks and to the pastors, deacons and other responsible members of the unreported churches, with the purpose of "starting something" in the vicinity of the go-easy church clerks.

All of this is a detail in the work of our Baptist body, but it is a detail of importance. It is one of the "practical" tasks which must be performed in the kingdom, that we have some real knowledge of the progress or lack of progress of our churches. But the neglect of such practical tasks suggests that the negligent churches are in a backward condition, in which they do not co-operate enough with their brethren of other churches in the ongoing of the kingdom to really care much about the statement of what they are doing themselves to the end that Christ may reign in the hearts and lives of the people.

Last month we advertised in an editorial on the "State of the Churches," that the publicity department of the Home Mission Board would on application, send blank printed forms that may be used in getting up an actual survey of the situation in the association. It was our purpose, of course, not that this should take the place of the report of the clerk, but that it should form the basis for the discussion of the state of the churches before the associations.

How often we see this subject slighted at the associations. And not seldom, even when a good hour is provided for the discussion, there is evidence of lack of real work and preparation to make the hour mean something. This ought to be the most important and interesting hour at the association meeting. It can be made so. But it will take work.

We have received a number of requests for the blank printed forms indicated in a former editorial in the Home Field. We find that these blank forms are all used up. We are immediately putting these forms on the press again and will be prepared to furnish them in response to future orders. Address Publicity Department, Baptist Home Mission Board, Atlanta, Ga.

Shall not our associations see to it that a real record is made which will show what the churches have done in the way of monetary gifts, and what has happened to them in the matter of increase and decrease of members? Much more ought to be shown. The minutes ought to show how many Sundays the churches have preaching and what Sundays in the month. They ought to show the condition of the Sunday School and whether the church is going forward or

backward. They ought to show many other things. But certainly the associations must insist that they have a correct record of the growth or decline of the membership and of the financial situation. Without this record the value of the minutes is very small indeed.

Home Mission Rooms, Atlanta, Ga.

### ALIEN IMMERSION.

T. A. J. Beasley.

#### IV.

Paul said to the church at Corinth (I Cor. 11:2), "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." From this it is clear that the ordinances were delivered to the church as such, and not to the pastor, nor some evangelist. Christ is "head over all things to the church." He is King, and His word is supreme. We cannot accept, as valid, baptism administered by one who has no authority from a Scriptural church. By regeneration one enters the kingdom of grace. The churches are the visible organization of Christ's people in His kingdom. Their mission is to preach the gospel to every creature. They are to teach the saved to observe all things the Lord has commanded them. Since the ordinances were given to the disciples in their church capacity, since one is initiated into the church by baptism, it follows that baptism cannot be administered save by a Scriptural church. Hence alien immersion is unscriptural and invalid, because it is not performed by a Scriptural church. The church that receives alien immersion is not keeping the ordinances as the Lord delivered them. Such practice is dishonoring to Him who said, "If ye love me, keep my commandments." The very idea of headship or kingship implies government, laws and subjects. The laws of the churches are those only which Christ has given, and which are recorded in His word. The officers of the churches are those only which He has specified. The subjects surely are such as our Lord has designated. No one can be said to be in a true church until he has been initiated according to the specifications of God's word. If, as the Scriptures teach, one is publicly initiated into a true church by baptism, it follows that one is not a member of a true church until he is so initiated. Now, is it not egregiously silly to suppose that our Lord would give authority to baptize to persons who have refused to be baptized, and are hence not members of a church at all? So-called baptism administered by one who is not only not baptized, but who is not a member of the church at all, must certainly be without Scriptural authority, and is, therefore, null and void. To say that our Lord gave the ordinances to the churches to be administered alone by them and then say that alien immersion is Scriptural, is preposterous. The authority to baptize is given to the churches, alien immersion is not by the authority of a Scriptural church, therefore, it is not baptism. In our next article, we will notice the objection that no one can

know certainly that he has right baptism, if baptism has come down through Scriptural churches.

### SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY, FORT WORTH, TEX.

By J. B. Gambrell.

This institution is making steady progress. Perhaps it is growing as fast as it should. Certainly it is growing in a healthy way, rooting itself in the hearts of the Baptist people who are giving it a very remarkable support, both in students and in money.

Fort Worth is admirably located for such an institution. There is no malaria on Seminary hill. The air is pure, fresh and invigorating. The climate is excellent for many troubles, rheumatism, coughs, throat troubles, weak lungs, etc.

The seminary is well located for the Baptists. Within 125 miles of Fort Worth, there are more than 2,000,000 people, nearly all white. And in the same area there are 2,000,000 Baptists. The territory named is penetrated in every direction by steel rails. The country is the richest in the South.

The Baptist population is homogeneous. They cleave, with one mind, to the old standards of doctrine. They are intensely evangelical. Evangelistic and progressive in work. The seminary represents such a constituency. The faculty are selected for unity, scholarship and for their deep sympathy with the New Testament doctrinal and evangelistic ideals. Not one, but could go right out of his class room into a protracted meeting with ease.

There are 500 and more preachers in Texas Baptist schools preparing for their life work. It was primarily to help the hundreds of young preachers in Texas, that the Southwestern Baptist Seminary was founded. But students from Egypt, Palestine, Spain, Mexico, England, Sweden, and other foreign countries, and from a majority of the states of the Union, have sought instruction in her halls. The circle of influence is constantly widening. The institution stands for a pronounced type of teaching on all lines. We believe, therefore speak.

The woman's building has been halted for a time because material could not be had; but it will be opened during the next session. The women of Texas are building it, not asking the men for a dollar. The cost of the building will be \$100,000 minus a few thousands. It will be altogether worthy. It will house 100 women in comfort. The Woman's Training School is presided over by Miss Mary C. Lupper, daughter of Dr. H. A. Tupper, long time secretary of the foreign board. She is cultured and missionary to the heart, having been missionary to Mexico several years. She thus brings to her position both training and practical experience. We think the seminary specially fortunate in having her at the head of this department.

### HOSPITAL NOTES.

We are very sorry that the last notes prepared for the Record were misplaced and failed to reach the eyes of the readers. Along with the notes was a very readable clipping sent us by one of the hospital's staunch friends. We shall try to get another copy of it, for the pleasure of our friends.

Work is progressing nicely on the new building. By the end of next week all will be ready for laying the floor to the third story. The contractor says he hopes to finish his work by the first of November. We are hoping to celebrate Thanksgiving Day in it. To be sure we shall be grateful.

The letters addressed to the W. M. U.'s of the State are meeting with flattering responses. Judging from the letters and donations we feel that we shall be able not only to replenish the present linen closets, but also have an excellent supply for the new building. We intend giving a complete list of donations through the Woman's Page of the Record later on. Blessings be on our women. Just to let them know that linen is being used, I will say that our laundry bill for July was \$74.30. Besides the washing was done by "Aunt Matt" at the hospital.

The hospital had the misfortune to lose three patients by death last week. All three were men and in very desperate condition when they came. One came as a sinner deep in sin, but was led by the nurses and superintendent to a calm confession in Christ before his death.

The writer is enjoying the privilege of holding some meetings during the summer months. The first was at Tilton, the second at Williamsburg, and when you read this he will be with Brother J. N. Miller at Red Lick. Wherever we go it is our purpose to enlarge the circle of helpers and sympathizers in this great work.

Hopefully,

BRYAN SIMMONS.

### THE HATTIESBURG ENCAMPMENT.

The two days and a half that I spent at this encampment makes me wish I could have put in the full time of the eight days' work. Too many good things for me to speak of in a brief notice. The attendance was good. It ought to be better. The program, in its subjects and speakers, I think could not be surpassed. The spirit of fellowship was charming. The location was ideal. The time of the annual meetings is set for the third and fourth Sundays in July, inclusive. I feel that it should be said that the good things that came to us at this gathering is due largely to the planning of that untiring worker, J. E. Byrd, president of the South Mississippi Baptist encampment, and his co-workers, President and Mrs. J. L. Johnson, of the Mississippi Woman's College. The prospects of the college are bright with promise and the watchword is "Onward." Plan to attend the next encampment.

L. H. ANDING.

We are sorry to hear of the death of Rev. J. W. Hiatt at luka. We were entertained in his hospitable home during the meeting of Tishomingo Association.

W. F. Hutson is pastor at Oakdale church, four miles north of Brandon. Brother L. B. Campbell has assisted him in a meeting in which the church was much revived.

Rev. J. E. Thigpen and Pastor J. R. Kyzar conducted a good meeting at Heuck's Retreat, in which twelve were received for baptism.

### WILL YOU HELP HER?

A young girl living near Wesson, a member of the Baptist church and a fine Christian character, is very anxious to take a course in stenography and thereby be able to support herself. She is a cripple and has no near relative who can help her. I have had letters from several people endorsing her in every respect. If one or two or three or four brethren will pay her tuition in stenography, which is \$50, I will pay her board. Please let me hear from you at once so that I may write this little crippled girl and make her heart glad in the thought that she will be able to take care of herself.

J. L. JOHNSON, JR.

Hattiesburg, Miss.

You ought to have some good doctrinal tracts with your people at the close of a protracted meeting. Get some on Baptism and others on Communion from the Baptist Record at sixty cents a dozen, ten cents each.



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as second-class matter.

When your time expires, if you do not wish paper continued, drop us a card. We expect that all arrearsages will be paid before the paper is stopped. Obsolete notices, whether direct, or in the form of resolutions of the body, and marriage notices of 25 words, inserted free of charge. For these amounts will cost one cent per word, which must accompany the notice.

## EDITORIAL

David said, "Who can understand his errors; cleanse thou me from secret faults; keep back thy servant also from presumptuous sins. Then shall I be free from the great transgression." Here are indicated three kinds of sin in three stages in its development. The first is spoken of as "secret faults," which began to be spoken of by the yet milder term of "errors." The secret faults may be those which we are guilty of and yet in secret conceal from others, because we have a sufficiently active conscience to condemn them and make us unwilling to be known as committing them. More probably they are faults which, while God condemns them, are not clearly recognized by us. Our own dulled moral sense keeps us from discovering their presence or their heinousness. Just as sounds that are audible to some ears are not perceived by others; and as physicists tell us that there are sounds which no human ears detect because the rate of vibration is too rapid or too slow to vibrate the ear drum that would receive them.

## THREE DEGREES IN SIN.

The Bible plainly teaches that there are sins of ignorance, that they are committed without our being conscious of them at the time, or knowing that they are sins. But they are sins. The degree of guilt incurred by them is so great as that of those committed with full knowledge of them, but they bring us still under condemnation and must be atoned for and forgiven. For these were the sacrifices at regular stated times, morning and evening, on the Sabbath and so on. These sacrifices were offered by the priests not for known offenses but for guilt unwittingly incurred.

But David prays to be kept back from "presumptuous sins." Now he calls it by its real name and speaks of it as presumptuous. If it is allowed it becomes high handed. To sin and know that it is sin is to incur deeper guilt; it is to consent to offend God and presume to withstand Him.

But there is a further degree in sin which is spoken of as "the great transgression." Here the authority of God is utterly renounced and defied. This is the capital offense, the guilt of which is high treason.

## THE BAPTIST RECORD

It is a painful discovery to a Christian to learn that underneath his own consciousness of sin there are hidden stores of a corrupt nature. It is a grief to him that he may have again and again disobeyed the Lord by doing things which his own conscience condemned. But he has never thrown off the allegiance to Jesus as his Lord. He acknowledges the rightful sovereignty of the Master and returns to obedience. He begins over the purpose to do His will.

With the unsaved man it is wholly different. He has never yielded to Jesus as Lord; he refuses to acknowledge the kingship of the Savior. He renounces the right of His authority in his life. He proposes to be independent of his rule. In comparison with all others this is "the great transgression." It is the highest offense that can be committed against God. It is to hold His government in contempt. It is worse than lying or stealing or drunkenness. It is not simply to yield to temptation, to fall into sin. It is deliberately and voluntarily to defy the Lord by ignoring Him or refusing to acknowledge Him. Other sins may be more severely condemned by men but this is in the sight of God the great transgression. The sin which is the essence of all sin and its climax is the refusal to accept Jesus as Lord in the life. Nothing can be done till this is done. The doing of this will settle all the rest. "When He, the Spirit of truth, is come, He will convict the world of sin because they believe not on me."

One is often struck with the slowness with which men who have been successful in any line of endeavor are apt to express themselves as to the causes or conditions of success. On the contrary some who have been conspicuous failures have been ready to proffer advice as to how the thing ought to be done. We were told of a man whose letters about farming were published and read far and wide in a farm journal, while his own family was in actual want because his efforts were a failure. Meekness is the recognition of one's own limitations and the willingness to be helped or led by others. Humility is the proper attitude toward God and meekness is the right attitude toward our fellows. It follows as a matter of course that "the meek will He guide in judgment." It is the proper condition of attaining a right judgment, and it is the natural mental attitude of those who have attained to the habit of and ability to form sound opinions. The man who is generally the quickest to offer advice is generally the man that is unsafe to consult or to follow. He knows the responsibility assumed in giving advice. The serious consequences that may follow from its acceptance and reliance on it. Success in any line is not to be attained by the easy adoption of certain rules. Other things enter in besides the rules. Principally hard work and hard common sense.

## MEEKNESS OF WISDOM

A man was recently offered fifteen dollars for a calf, which he refused. Afterward he remarked to a friend that he would like to

sell the calf and fifteen dollars was all it was worth, but he knew the one who proposed to buy it would not give it the proper attention, and when it didn't turn out well he would in his mind hold the one who sold it to him responsible. So there are too many elements entering into success for it to be guaranteed upon following advice.

James, in his epistle, says, "Be slow to speak;" and again, "Be not many of you teachers." The quick firing gun will not shoot the farthest, and the words that are loudest don't carry the most weight. "Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom." Cocksureness is not wisdom. The man who does not weigh his words will find they do not have weight with others. If any man thinks that he knows, let him know this that he knows nothing as he ought to know it. The man who volunteers his advice is not as a rule the one whom it is wise to follow. The man who will tell you all he knows without solicitation has most likely not given you enough to burden you.

Sunday School libraries have been more or less in use for above a generation. School libraries, college libraries and public libraries for cities are recognized as a necessity for the development and culture of the communities in which they are maintained. They have their purpose and fulfill their mission for which nothing else can be substituted. They are a necessity for the best results in school and community life.

In the same way and all the more is there a place for a church library in every Baptist church in Mississippi. In most places the church is the center of fellowship and of community life. It ought to be so in all places and we should strive to make it more so in every church. Horace Bushnell has a great sermon on the subject, "God Organizing in the Church His Eternal Society," based on the text in Hebrews, "Ye are come to Mount Zion, unto the city of the living God, the heavenly Jerusalem," etc. The church ought to be more and more the center of our common life. These ties are the only ones that are eternal. They originate in and express our relation to Christ. Our reading largely molds our thinking and our life. This ought to be closely identified with our church life. The quality of our reading and the amount of it is likely to be greatly improved by having it under the influence of the church with which we worship. Not only will each one of us find it personally helpful, but we ought to feel a responsibility for others that they may have the opportunity to read what is good, and that it may be brought constantly to their attention.

This is certainly the most economical plan for securing to ourselves and furnishing to others the best reading. Nobody can buy all the books he wants, nor all he needs. Most will not buy what they can and ought unless they are stimulated in some such way. The average person never buys a book unless

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it is brought to him or urged upon him in some way. The minds of our people are not being nourished and their spirits strengthened by sufficient and proper reading. Some of them are being misled and poisoned by improper reading. This is a serious question that demands the attention of the leaders and the thoughtful. By this plan one book may serve a dozen or a score of families. Some books are perhaps too expensive to be owned by one person. Many that are owned by one man lie idly on his shelf after one reading when they might be going from house to house. Almost any book will multiply its usefulness by making its rounds from hand to hand and home to home. For the sake of economy, let us have church libraries. There ought to be a judicious committee in the church to look after it, perhaps one to recommend and secure the books and another to take care of them. The books ought to be selected with reference to all the needs of the members and the needs of all the members. The interest of old and young ought to be considered and the whole range of subjects ought to be consulted. It might be well to have a library association in each district association, passing the library or part of it from one church to another after a year's use of it, and having as many libraries as there are churches going into the association. The need and the opportunity are great. We commend the question to the consideration of the churches and of the committee having in charge the program for the ministers' meeting at the next State convention. "Any remarks, brethren?"

## THE EFFICIENCY COMMISSION AND A WORD OF ADMONITION.

By J. F. Love.

Together with other officers of the general boards I have refrained from public discussion of the questions involved in the prevalent agitation of missionary organization and operation. But after reading the letter which Dr. Dargan, chairman of the efficiency commission, has given to the denominational press, and in the light of conditions confronting the work of the foreign mission board at the beginning of the second quarter of the convention year, I feel that I ought not to withhold this word of admonition.

I preface this word with the statement that I do not wish to prejudice the work of the convention or the views entertained by anyone who thinks that the changes ought to be made, whether such changes shall affect the Foreign Mission Board or any other. Indeed, I want the commission to secure all the information that is possibly available, and in the light of it and to the full scope of its prerogative as stipulated by the Southern Baptist Convention, go into the question of denominational efficiency with thoroughness. The work of the commission ought to be so thorough that we shall not for a long time have to divert the thought of our people from the task of put-

ting our message afield to that of overhauling the machinery with which we do it. Now that the work is in the hands of the commission, its work ought to be done without timidity on its part and without flinching on the part of the rest of us. We ought to settle the present unrest when the commission makes its report at Houston. A question mark is a poor standard with which to lead a militant host in holy war. Mission work, like truth, must have an affirmative support to make it effective. Should the present state of mind become chronic, Southern Baptist mission work of all sorts will be doomed. Positive conviction for what we are doing is necessary to success.

Now, my word of admonition is this:

1. Give the commission such facts as you have and will be of service to the men who compose it in reaching a safe and sober conclusion. There are a thousand varying opinions abroad and each is held with more or less of confidence on its finality, but the personal opinions will not help the commission. We should give it not our preferences but our facts. The business of the commission is to recommend to the convention not what any or many want, but what in the light of knowledge, the cause needs. Let the man who knows speak, and let the commission hear him. Let none of us be too sure of his impromptu wisdom concerning the grave matters committed to the commission. These involve a business of a million dollars a year, the missionary effectiveness of three million Baptists, and the intricacies of world problems in missionary administration. He is a rare man who is capable of grasping on the moment, the details of a work of such magnitude. Wise men will take pains to study these things with care before they either propose change or approve as final present methods. Those who have had most to do with important denominational enterprises know how hard it is to make sure of the wisest course and the most faithful discharge of stewardship.

2. Having given the facts to the commission, let us all give these select brethren credit for courage and consecration to do right in the light of all the facts. The grace to trust chosen brethren is one we ought to cultivate, and must cultivate if our democracy is not to betray us into anarchy. It will strengthen both our charity and our faith if we will when discussing the work and motives of committees and boards consider the individuals who compose them. Boards and committees are not impersonal things, neither are they self-made. They are composed of our brethren who are chosen for certain duties because they have by their lives won the confidence of the brotherhood. This efficiency commission is not infallible in its judgments, but it is composed of good and wise brethren who can be trusted to do what seems to be right, and with the opportunities with which they will have for getting at the facts and deliberating upon them, they will together probably know better what Israel ought to do than any one man who at present holds an opinion upon the matters committed to them.

3. But my chief and final admonition is that while we trust these brethren and await their recommendations concerning methods, the rest of us drop that subject and take care of the work. We can, for the present, afford to use the plans given us by honored fathers of our faith, and which have not been fruitless. Let us talk up the work God has given us to do, and not about the work we have given the commission to do. This is of primary importance at the district associations. We should be trying with all might to make a Baptist conscience for giving our message to the world. My observation is that wherever and whenever discussion of mission methods supercedes passion and effort for actual mission work a blight falls on the denomination.

Moreover, the demands of the work claim immediate and constant attention. Already the receipts of the Foreign Mission Board have fallen behind those of the same period of last year by \$10,000. If this condition is allowed to become more aggravated, we shall both hurt the work the friends of changes in methods have sought to help, and handicap any method which the commission may recommend. Being jealous for the right method, we ought to be zealous for the work. While the commission talks and deliberates, let the rest of us "perform the doing of it." Even a better method cannot atone for infidelity to present duty. We have a sacred cause to take care of and it makes insistent call for our help. We have done much talking about mission methods for the past quarter of the year. Southern Baptists are now getting into their associations, and the State mission period. It is time for emphasis to be put upon action. We should make the associations ring with a constructive, positive program, and we should fill the State mission coffers with large and willing gifts, our pledge that we believe in doing missions.

Richmond, Va.

A few years ago there were not more than five missionary trained nurses, and now there are said to be more than 150 nurses in missionary countries.

The Northern Baptist Foreign Mission society reports for the church year just closed a deficit of \$182,513. The deficit of the home mission society was \$71,000.

In 862 Baptist churches made up of foreign-speaking peoples in this country there are 687 ministers and 70,339 members. During the past year these members contributed more than \$165,000 for missions.

Recently, on a special campaign led by a representative of the American Bible Society, 7,491 Bibles and portions were sold in ten days within the bounds of the Songdo east district Korea. There were eight men in the group which shows an average of nearly 100 books per day for each man.



# THE FIELD GLASS

## SOUTHERN BAPTISTS AND MEXICO.

On June 30 and July 1 there was held in Cincinnati a conference composed of more than sixty persons, many of whom were returned Mexican missionaries, some secretaries and other board members, and all together representing foreign mission boards now at work in Mexico. Northern Baptists were represented, but Southern Baptists were not. I have received a minute of the proceedings from which I learn that the object of the conference was union: To establish "The Evangelical Church in Mexico," that all the present church papers be united into one, that there be only one theological seminary and that the territory be divided out to the different denominations.

Even if I had the space it would not be necessary for me to enter into a lengthy discussion of this subject, but as a Mexican missionary I think I should make a brief statement for the benefit of our Southern Zion.

I know intimately many of the men and women who composed that Cincinnati conference, and can testify to their high Christian character and fine motives, yet after reading over their minutes carefully for the second time, I find very little new in what they propose to do. Methodists have been advocating this union in Mexico for ten years; they have held one conference after another and written enough in their Spanish newspapers to fill volumes, but certainly with very meager results. Our Methodist brethren, North and South, tried for years to merge their two newspapers, but failed. If these two denominations, which are so nearly the same doctrinally, cannot agree on one single proposition, it seems too much to expect ten or more denominations so widely separated in doctrine to agree on a half-dozen propositions of vital interest.

In Bible and tract distribution, temperance work, Sunday School methods, and some other branches of Christian work, Baptists will gladly join the brethren of other communions. But as regards the church, its two ordinances and a complete salvation through Christ without the aid of human ceremonies, we must be left alone to believe and practice in future as we have in the past. Loyalty to God and to our own consciences will not allow us to do otherwise. I believe our Southern Baptist missionaries and also our Mexican Baptist preachers to a man will reject the propositions of union offered by the Cincinnati conference.

The above conference unanimously recommended the following: "That as soon as possible the foreign missionaries should be increased at least fifty per cent." What are Southern Baptists going to do in this particular? Immediately after the Spanish-Cuban war all denominations rushed in and

pressed the evangelization of the island. As a result of the recent war Mexico has been marvelously prepared for the gospel. Other denominations are planning to multiply their forces and push the work. I cannot find it in my heart to believe Southern Baptists are going to sleep away this opportunity.

We have in Mexico thirteen male missionaries, but there are thirty states, in fifteen of which with a population of 6,000,000, there is not a single mission high school or resident American missionary of any denomination. This gives some idea of the widespread destitution yet prevailing in Mexico. All our missionaries are overworked, and having to leave Mexico during the war has saved several from a nervous breakdown. More than one of them should not again risk the elevation of the table land.

We should push out into new fields, but to do so we must increase our force. There is imperative need of the immediate appointment of two new men and their wives. These will need a year on the language to prepare them for effective service. May the Lord lay it on the hearts of new workers to go to Mexico and may He move upon the churches to furnish the means to send them. The crisis is upon us; the hour has struck; will we accept the challenge and obey the call of God? If we do not, another such opportunity for the evangelization of Mexico may not come to us in fifty years. May we rise up and do our full duty and do it now.

J. G. CHASTAIN.

Blue Mountain, Miss.

A few weeks ago a collection was taken among the native members in Korea for furnishing a new church and putting up a parsonage for the Korean pastor. There was a hearty response. Considering the poverty of the people, there has hardly been a more liberal or cheerful offering anywhere. Practically every one present participated, giving as much or more than it seemed to the missionary they were able to give. One poor widow gave ten yen (\$5.000), which she had saved up, a penny at a time, for years. It is unlikely that she will ever have that much cash in her possession again. Poor women gave what they valued the most of all—their personal effects—their silver wedding rings. Whatever one may think of the propriety of their parting with their marriage rings, certainly one cannot but admire the spirit of devotion which prompted it.

Former battleship Mississippi now belongs to the Greeks and goes under the name of *Kilkis*.

Dr. I. P. Trotter, of Grenada, supplies the First church in Memphis during August.

An exchange gives the information that there have been 300 revolutions in Mexico since its discovery by the Spaniards. Sixty rulers have been deposed.

"There is no other religion than that of Jesus that provides salvation for the souls of half the human race—the women."

## METHODS OF RELIGIOUS INSTRUCTION IN ASIATIC AND EGYPTIAN NATIONAL SCHOOLS.

The methods in vogue today for imparting religious instruction in the national schools in the East are worthy of note at this time.

**India.**—The Mysore government has just adopted a scheme for the introduction of moral and religious instruction in the state schools and colleges, by which Hindu, Mohammedan and Christian pupils may be taught in their respective religions, provided their number is not less than twenty in each case.

**China.**—Religious books are the basis of Chinese education. The four books and the five classics composing their sacred literature are about equal in bulk to the Old and New Testaments. Their contents relate wholly to external forms of conduct. These sacred texts are the production of Confucius (551 B. C.) and his followers, and form the basis of the fundamental religion of the Chinese—Confucianism. The Confucian precepts concerning the proper conduct of children are emphasized. The work of the school consists in the mastery of these language forms; second, in committing to memory the sacred texts; third, in the study of almost innumerable commentaries on these texts, for the purpose of developing a literary style, similar to that of the Sacred writings. Confucius exhorted men and nations to righteousness and to walk in the paths of virtue.

**Egypt.**—Nine-tenths of the population of Egypt are Moslem. In government schools one hour a day, or five hours a week are required for studies in the Koran. The teachers are Moslem. Scholars are taught the necessity of religion to man. At seven years of age a Mohammedan boy commences to learn by heart the Koran, and the process is continued with his years.

It has been stated recently that the Egyptian government has purchased a number of Bibles to be used in the schools.

**Japan.**—In all educational institutions in Japan, from universities down to primary schools, the directors and headmasters respectively read the following Imperial Rescript on education which is looked up to as the authority on Japanese morality. In it His Majesty instructs his subjects—

"To be filial to their parents; affectionate to their brothers and sisters; as friends to be true; to bear themselves in modesty and moderation; to extend their benevolence to all; to pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers; furthermore to advance public good and promote common interests; always to respect the constitution and observe the laws; and if emergency should arise to offer themselves courageously to the state and thus guard and maintain the prosperity of the Imperial Throne coeval with heaven and earth."

Yours truly,

S. PEARSON.

Wellington, New Zealand, 253 Cuba Street, July 1, 1914.

Dr. G. W. McDaniel has wired Pastor Solomon, of the Main street church, Hattiesburg, that on account of the prohibition fight in Virginia he will be unable to work with him in a meeting beginning August 26. Brother Solomon says that there will be a good meeting at that time whoever preaches.

The friends of Dr. Thos. Purser, of McComb, are mourning with him in the loss of his little child. The burial was at Grenada.

## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec.

The logic of creed is settled in love for the Lord.

It does not take a very large intellect to hold a good deal of conceit.

Those who enjoy the largest share of religious majesty desire the least share of licentious liberty.

You must pass through the straight gate of purity before you can gain admittance to the private chamber of felicity.

We do not want any one of the Lord's Baptists in the State of Mississippi to get frightened over the outcome of the devil's war in Europe; our business is to witness for Christ by raising \$50,000.00 for the campaign of King Jesus now being waged in this commonwealth.

The prospects were never brighter for our State mission work. For this month we have received up to the 15th, \$910.51 for State missions, against \$416.36 for all of August last year. A great number of churches are sending in regularly a monthly offering. So far we have been able to carry on our work without borrowing. But unless receipts increase materially in the next few weeks we will have to borrow money the first of next month to meet our obligations to our missionaries.

## PROMPT REMITTANCE OF FUNDS.

Our board has instructed its secretary to make prompt payment of all accounts on the first of every month. In order to meet this requirement of the board we have made the tenth of each month "pay day." And on that date we have each month paid every missionary and every account incurred. On that date we send checks to the Home and Foreign Boards, the orphanage, hospital, and other institutions for which we have received money. This plan has met with universal approval by the missionaries and boards.

We have said this much in order to call the attention of pastors and church treasurers to the importance of prompt remittance of all mission and benevolent funds to be sent to our board. Brethren, unless you are drawing interest on these funds, please send them on immediately as it will help us and save the boards interest on money they are having to borrow. I dare say there is mission money enough in the treasuries of the Baptist churches of Mississippi to enable us to meet all of our obligations the first of next month without having to borrow money if it were all sent in to us. Money costs us eight per cent interest. You are not drawing any interest on the money you have in your treasury. Send it in immediately and save interest for our Baptist work.

There is another habit I would like also to break our people from and that is waiting until they have gotten up a large amount before they send it in. You can keep on collecting on the amount you hope to raise but send us what you have. It will all go to the credit of your church in our report and will then show in bulk but we need the money now.

Let me mention one more thing, when you put on the weekly method of giving to all the missions, do not hold the money in the treasury of your church, but send it in promptly every month. There is danger that your treasurer, not being used to the weekly method of giving but used to the plan of sending in money for missions once or twice a year, will hold the money back and will not turn it in. Look after this, for the purpose in getting our churches to give weekly is to get money regularly all through the year so as to save interest, but if the churches keep the money in their treasuries, there is little benefit in the plan to our work. Brother pastor and church treasurer, please send us all the money you have on hand for missions; it will save us from borrowing.

## CONCERNING COLLECTIONS.

There are two sides to religion—faith and practice. Faith saves us, practice strengthens us. By faith we receive eternal life, by practice we receive a crown of rejoicing. By faith we have the light of life planted within, by practice we let that light so shine that others seeing our good works are constrained to glorify our Father which art in heaven. By faith we are made citizens of the kingdom of heaven, by practice we extend the gospel of the kingdom of heaven to others. By faith we are born into the family of God by practice we grow into the stature of manhood in Christ Jesus. Faith is fundamental. We do not get faith by practice, but we are enabled to practice the life of the Christian because we have faith. Back of all activity lies faith, for without faith it is impossible to please God.

Now one of the things we are commanded to practice is the grace of liberality. It is divinely laid upon the churches of Christ to support every kingdom movement, every movement looking to the evangelization of the world, the spreading of the gospel of Jesus Christ in all the ends of the earth. Do Baptists believe in missions? Sure, this is one of their fundamental tenets. Their faith in missions is fixed. There is not an association in the State in which this faith is not affirmed. Then, if Baptists believe in missions, it is obligatory upon them to practice missions.

In the practice of missions it is not enough to simply preach missions. That is a part of our faith. Practice must take a deeper hold upon us than that; it must get hold upon our lives and move us to action; we must become missionaries, either going ourselves or else helping to send some one else with the gospel of eternal life. There is no escape for any one of us. If Christ's command means anything at all it means that every citizen of the kingdom of heaven is under obligation to go in some way into all the earth and preach the gospel of the kingdom to every creature.

It is the pastor's business to train the membership of his church in the practice of missions as well as to teach them the theory of missions, and this can be done only by practicing them in the grace of giving to missions. Here is where the collections come in. The more a people are taught to give the less they object to collections being taken. The more generous a people are the more ready they are to respond to every call of the pastor for help. Get any man in the practice of giving to missions weekly or monthly as an act of worship and you have enlisted that man in the support of all the work of the church. He will give to the pastor's salary, to current expenses, to church building, and to anything else that comes up.

Any pastor who fails to take regular collections for missions has missed the greatest opportunity afforded him to increase the usefulness of his members in every department of church work. In Mississippi last year there were 700 churches that gave nothing to missions, and these were the churches that gave the least support for their pastors; these were the churches that took no collections for missions. There is not a church in the State that is now giving nothing to missions but what would double its contributions to its pastor and its local expense if the pastor were to begin regularly to take monthly collections for missions. It is the natural outcome of the practice of liberality. Men grow proficient in the things they practice. Practice your people in the grace of giving and they will grow to be liberal.

Dr. M. O. Patterson assisted Brother Campbell in a meeting at D'Lo. The pastor says he never heard a finer series of sermons.

Rev. Elbert S. P'Pool was thrown from a buggy near Epley and sustained a broken limb. He had preached three times the day before. He was brought to Hattiesburg at noon and placed in a hospital where he will be cared for. We regret to learn of Brother P'Pool's misfortune.

The Young Women's Auxiliary of the Forty-first avenue Baptist church in Meridian sends resolutions with reference to the retiring pastor, Rev. W. E. Fendley and his wife, which show genuine and deep appreciation of them. We should be glad to publish them, but that it has been necessary for years to adopt the policy of not publishing resolutions with reference to retiring pastors.



## Mississippi Woman's Missionary Union Page

MRS. T. J. BAILEY, Editor, Jackson  
Direct all communications for the Union to the Editor  
MRS. J. P. HARRINGTON, Secretary, and R. A. Leader, Columbus  
MISS MARION BANKSTON, A. A. Leader, Winona  
MISS MARY RATLIFF, Correspondent, Raymond  
MISS MARGARET LACKEY, Secretary, Jackson  
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MRS. P. B. BRIDGES, Secretary, Grenada  
MRS. I. P. TROTTER, Secretary, Jackson  
MRS. W. A. BORTON, Secretary, Jackson  
All Societies in Mississippi should send quarterly reports to Miss Margaret Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

"The children of Israel brought a willing offering unto the Lord, every man according to his manner of work, which the Lord had commanded to be made by the hand of Moses."—Ex. 35:2

## FROM THE SECRETARY'S OFFICE.

## Program for State Missions—Attention!

Last year a special program for State Mission Day was prepared and sent to each society, with the request that State Mission Day be observed some time in September or October. This year we are sending to each society copies of the "State Mission Catechism," and each society is earnestly urged to have the special day and use this catechism in place of a special program. As many copies as are desired will be sent to any society on request. Many State mission envelopes as are desired will also be sent. We are pleased to note that some societies are already sending in the catechism and envelopes.

Just here it may be well to call attention to an error occurring in the Catechism. On page 5 in third answer read Ft. Worth, instead of Waco.

The regular meeting of the Central Committee was held several days since. Nine were present. Mrs. A. J. Aven, vice-president, presided in the absence of Mrs. W. A. McComb, who is in the Eagle. Mrs. Aven led the devotional exercises, reading and commenting in a most helpful way on the nineteenth Psalm. Mrs. I. P. Trotter led in prayer. Mrs. Enoch read the minutes of the last meeting. Miss Lackey read her report which covered the work and the travel for the past four months.

The program for the State Convention W. M. U. meeting was considered. As soon as the secretary can arrange for the carrying out of the same it will appear on this page. A suggestive program for associational meetings was also arranged, a copy of which came out on this page last week. A copy has also been mailed to each associational superintendent. It is hoped, it may not suit your association in all ways, but perhaps it will suggest to you something that will be suitable. And we do earnestly plead that each association will hold a W. M. U. meeting this fall in connection with the associational.

In a letter sent out to superintendents with a copy of this program we urged that a report of the W. M. U. work be printed in the minutes of the association. Do not fail to get in a statistical page. Give post office address of each society president and secretary on this page. Please send a copy of the minutes to this office as soon as it can be secured.

The new Year Book, along with other literature, has been sent out and should have reached each society before this time. If you have failed to get yours please notify us. In a letter sent to each society, we urged that changes in officers should be reported to this office. We have learned that our literature sometimes goes astray because it is sent to an ex-officer, and she does not realize the importance of turning it over to the new officers.

Miss Elizabeth Kethley left on the 10th for Fruitland Institute, Hendersonville, N. C. This is one of our mountain mission schools. Miss Kethley will teach Bible and music this coming session. We shall give in this page very shortly some special needs of Fruitland Institute.

## MINUTES OF THE SECRETARIES' AND FIELD WORKERS' COUNCIL OF THE W. M. U.

(Continued from last issue)

Miss Addie E. Cox, Alabama, read the report of the Rural Efficiency Committee in the absence of Mrs. W. A. McComb, Mississippi. This was discussed by Miss Mallory. Mrs. Fizer, Miss Briggs, Mrs. Davis, Miss Eleanor Mare, Mrs. Hinkle and Mrs. Peelman.

Miss Frost recommended the plan of Mr. Harry L. Strickland, Sunday School Secretary of Alabama, of which we will hear more later.

The subject of tithing was discussed freely. Miss Mary Northington spoke of the Brington, Va., plan of services on Sunday for each organization.

Miss Heck recommended normal classes in Organized Efficiency, Mission Study and Personal Service for the summer encampment.

Miss Mallory recommended the Blue Ridge Conference, and that each State give the Training School Demonstration at the summer encampment. Discussion.

Miss Mare gave a short talk on "How to Raise the Enlargement Fund for the Training School."

Mrs. McLure spoke on the Training School Literature. Mrs. Peelman suggested that we give Mrs. McLure a standing order for Training School literature.

The morning session closed with prayer by Mrs. Hinkle for Miss Amos of Georgia, who was absent owing to illness. Adjournment for luncheon which was graciously prepared by the Nashville ladies.

Opening prayer for afternoon meeting by Miss Curtis.

Miss Mallory asked for plans for raising the Training School Enlargement Fund.

Mrs. Peelman suggested that the Training School trustee find individual gifts. Miss Mallory pledged eighteen articles on the Training School for the State papers. Mrs. Gough and Miss Briggs spoke of a memorial fund, Mrs. Farmer pledged to stand by the Training School. Mrs. Chipman pledged articles for the Saturday papers of Washington. Miss Frost suggested an article for "Kind Words." Mrs. Hinkle would ask the superintendents to try the personal plan. Mrs. Jackson promised her support. Miss Jinks suggested the use of the apportionment card. Miss Mallory requested that the members stand and join hands in pledging themselves to the raising of this fund. This was done while Mrs. Wheeler, Nashville, led in prayer. Mrs. McLure spoke of her gratitude for the promise and support of the women.

Miss Jinks spoke on the subject: "What Are Some of the Problems of Field Work?" Miss Mallory told of the helpfulness of an office secretary. Discussion as to whether or not officers should visit one section of the State until it is sufficiently worked.

Miss Mallory suggested that we have a Jubilate meeting in every society, even though there be no offering. Spoken to by Miss Buchanan and Mrs. Peelman.

Mrs. Ammen talked on "How Helpful Is the Year Book?" Mrs. Peelman asked that the council extend appreciation to the W. M. U. Literature Department for efficient service.

Miss Lackey spoke on "How Helpful Are Questionnaires?" Discussion: Mrs. Fizer, Mrs. Farmer, Miss Buchanan, Mrs. Davis and Miss Briggs, the latter suggesting the name "Annual W. M. U. Letter." Mrs. Farmer spoke on the subject, "What the Annual Meeting Has Brought Out."

Mrs. McLure gave plans for opening Good Will Center. Mrs. Peelman suggested that we have women auxiliaries to the orphanage and college boards of our given State.

Miss Mallory recommended the following Mission Study books: Our World Family, for children; The Child in the Midst and the Upward Path, and the continuation of "In Royal Service." She also spoke of "The Bulletin."

A rising vote of thanks was given to Miss Buchanan for her splendid service to the W. M. U. annual meeting.

Miss Briggs suggested a day of conference before the annual W. M. U. meeting.

By motion, the secretary was instructed to write a letter of appreciation to Miss Swann and Mrs. Edith Crane-Lanham. It was decided by motion not to read the minutes of the day.

Respectfully submitted,

LAURA LEE PATRICK,  
Recording Secretary.

Members present: Miss Heck, Mrs. McLure, Miss Mallory, Miss Patrick, Mrs. Farmer, Mrs. Peelman, Mrs. Hinkle, Mrs. Ammen, Miss Lackey, Miss Mare, Mrs. Fizer, Miss Buchanan, Miss Briggs, Mrs. Davis, Miss Cox, Mrs. Chipman, Miss Jinks, Miss Northington, Miss Barnette and Mrs. Gough.

## A GOOD COMPLEXION MEANS PURE BLOOD

Everybody that wants a fine, glowing, youthful skin, should take old reliable Hood's Sarsaparilla, a physician's prescription, which gives a clear, healthy color. When your blood is made pure, pimples, boils, hives, eczema disappear. Languor, loss of appetite, tired feeling, weakness are symptoms of impure, unhealthy blood. Hood's Sarsaparilla purifies the blood. Get a bottle today.

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## Grace Before Meals

Brief Prayers Arranged for Each Day in the Year

A Book Needed in Every Christian Home

Compiled by A. William Nyce and Hubert Bunyea.

This book has been prepared for the home circle, in the hope that it may encourage reverence and gratitude by supplying appropriate graces to be spoken before meals at which the family meets together, and to provide a pleasing variety of form with special prayers for national feast-days without doctrinal or denominational allusions.

Avoids the Monotony of Repetition. If the form of grace which is spoken has been used over and over again in the same family, it is not unlikely that it may become merely a matter of rote and lose much of its meaning and helpfulness from the monotony of constant repetition.

## Practical and Useful.

In preparing and arranging these pages the editors have spared no pains to make a book that will be practical and useful. Valuable suggestions gleaned from many sources have been incorporated. It is not the product of one mind, but rather the assembled expressions of many devout servants of God, and this book as it goes forth on its mission is also an answer to numerous requests that such a volume be given to the public.

16mo. Size 3 1/4 x 5 1/2 inches.  
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Cloth, stamped in gold, gilt edges, postpaid ..... 50c

THE BAPTIST RECORD  
Jackson, Miss.

## A CHRISTIAN SCHOOL.

A religious institution that is not religious is not worthy of its name. A Christian atmosphere is the very best feature of a denominational school. This has been the crowning glory of Mississippi College through these years. If she is ever deprived of it she will be like Sampson shorn of his locks.

This feature of the Mississippi Woman's College has been the object of my special consideration. This is a Christian school in fact as well as in name. It is a godly and not a godless institution. The Baptist Church near by, as a part of the college, helps to make it so. The teachers contribute their part. The president too is a godly man and makes a correspondingly wholesome impression.

But the one character above all others who contributes to make Mississippi Woman's College a great religious force is Mrs. J. L. Johnson, the wife of the president. Her influence is constantly felt throughout the school for God and for good.

This is the kind of school to which to send girls for training.

Sincerely,

I. P. TROTTER.  
Grenada, Miss.

## DAY OF PRAYER FOR SCHOOLS.

For years the National Reform Association has been leading in an effort to have the churches and Christian people generally in our country observe the second Lord's Day of September as a day of prayer for public schools, coming as it does so near the opening of the school year. As heretofore the association announces again this year its willingness to furnish free of charge to any pastor who will on this or an adjoining Lord's Day discuss the subject of Christian public education, and who has not hitherto been supplied, any one of its many documents on this theme. Among the latest issued are the following: "The Day of Prayer for Schools," unfolding the nature, purpose and reasons for observing the day; "Report of the Bible in the Schools," giving not only our national but also the world status of Bible reading in the schools; "Christian Public Education," an argument in favor of a Christian public school system. For any one of the above-named address the National Reform Association, 603 Publication building, Pittsburgh, Pa.

## FRECKLES

Now is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as the prescription othine—double strength—is guaranteed to remove these homely spots.

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## SUMMIT.

Our meeting at Summit began on Tuesday night before the fourth Sunday in June and continued ten days. J. B. Quin, of Tylertown, preaching. Quin is one of our most progressive pastors. He is a lovable man, and his preaching is the kind that builds up the Christian, convicts the sinner and holds up Christ before him as his only hope. Seven were received for baptism and three by letter. MADISON FLOWERS, Pastor.

## WAR! WAR!

The world today stands aghast at the terrible calamity of European strife, with its hideous loss of life and property, devastating many fair, prosperous lands, creating the greatest misery and suffering of any human event since the beginning of time! THE MOST IMPORTANT EVENT IN THE HISTORY OF THE WORLD is now being enacted in Europe. It is the subject of world-wide comment and wonder. From the clear sky of peace and plenty came this thunderbolt that threatens to exterminate millions of people at a cost of countless billions of dollars. History is being written day by day.

In the midst of this terrible debacle, the entire world echoes the startling question, "Why?" What is the reason for this tremendous tragedy? What started it? How can the entire Eastern Hemisphere become involved in the petty strife between Austria and tiny Serbia? What has Russia, Germany, France, Great Britain, Belgium and the other powers of Europe to do with this dispute, that causes them to order the deliberate slaughter of millions of their subjects? That is the eternal question! Why! Why! Why!

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is a brand new book, which tells the complete history of all the Powers of Europe in a nutshell—traces their origin, their wars and growth of power. It goes into the very fundamentals of the hatreds and grudges existing between these nations, in short, concise form. It gives statistics of the wealth, war strength, military and naval, of the European countries at a glance, together with an enormous amount of valuable information which every man, woman and child should know. You cannot afford to be ignorant on so important and momentous a question. The European struggle is fraught with wonderful opportunities for the people of America. Its nature and causes should be fully understood. "THE EUROPEAN WAR AT A GLANCE" will post you fully on a subject which is the gravest menace in all history and which will probably change the map of the entire world.

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Hungary, Russia, Germany, France, Great Britain, Serbia, Belgium and other contestants, explaining the ancient hatred and jealousy that has provoked the war. America's opportunity! What the future has in store, Woodrow Wilson, a ruler among men—a man among rulers.

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J. J. LIPSEY, 160 E. Capitol Street, JACKSON, MISS.



# SUNDAY SCHOOL LESSON

BE STUDIED WITH OPEN BIBLE

A DAY OF QUESTIONS

Lesson 9. August 30, 1914.

Motto Text: "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's."—Matt. 22:21.

Outline:  
1. The Pharisees' question.  
2. Jesus' discriminating answer.

Introductory: The Pharisees read the meaning of the last three parables as an indictment against themselves, and now they together the leaders of their party to plan some form of defense. They decide to use against him in the temple on this his last day of public teaching, certain hard questions by which they hope to ensnare him as a fowler catches a bird in his snare. Three of these are propounded: one by the Pharisees and Herodians; the second by the Sadducees, and the third by a lawyer. After wise answers to these, Jesus himself puts forth a question to them, which they are unable to answer, and are not ask him any further questions. It is with the first question that our lesson is concerned.

1. The Pharisees send to him with the Herodians a gain of their own followers, or pupils. The Herodians were composed of those who desired the restoration of the family of Herod to the rulership of Judea and Samaria, instead of the Roman governors who now ruled; they were a political party, and were hated by the Pharisees, because the Herodian princes were after all appointees of the Roman power. However, they are held together by the "cohesive power of a common jealousy" of this Messiah, whose increasing influence would overthrow both Herodian princes and Jewish leaders. They approach him with words which though true in themselves are from this source the surest flattery. Master, teacher, we acknowledge the truth of your teachings, and that they lead as God would have us go; we know that your teachings are not influenced by other opinions, for you regard not the person of man. Give us, then, your unbiased views on this important question: Is it permissible to give tribute to Caesar, the Roman emperor, to pay the poll tax he levies on us? They knew that if he declared for the Roman tax he would endanger his popularity with the people; but if he cast his vote against it, he would be accused of hostility to the Roman government.

2. Jesus is aware of the duplicity of these attacks, his reply shows the vanity of the flattery with which

they had sought to view him. "Why do ye seek to ensnare me, ye hypocrites, professed friends, actual enemies? Let me see the money used for the tax." They give him a denarius, a silver coin of the Roman government, bearing the head and title of the reigning emperor, and worth about seventeen cents, or the daily wages of a laborer. It represented the claims of a great world-power. Whose image and superscription are inscribed on this coin? asks Jesus, and they reply that these are Caesar's. In his reply, he lays down a great principle, suitable for regulating the conduct of men in all times, Render to Caesar the things that are Caesar's, and to God the things that are God's. As in fact you accept and use the denarius, acknowledging thereby as ruler him whose name it carries, give back to him not the tribute only, but also all that citizens owe the civil government. They were under the protection of the government, and were under obligation to assist in its support. (Rom. 13:1-7.) So also there are obligations to God—love, gratitude, reverence, obedience and service, and God looks to them for this tribute. The Jews acknowledged for centuries only Jehovah as their King, and religious and civil duties were both duties to Him, but now that the civil government was in the hands of the Romans, the distinction between civil and religious allegiance was one of great importance. (1 Peter 2:13; Titus 3:1.) The Pharisees marvel that by this simple object lesson he can so plainly and clearly set it forth; they perceive that their purpose in the discussion, to alienate the people from him or bring him into dangerous relation with the Romans, has failed for the moment, and they leave him and go their own way.

References: Mark 3:6; Luke 23:2; John 15:20-23.

**THE TROUBLE IS NOT INSIDE.**  
The myriads of parasitic germs which cause Tetter, Eczema, Ringworm, Itch, Ache, Salt Rheum, etc., cannot be killed instantly. They live and feed on the surface and must there be treated. Tetterine is the common sense treatment that has scientific principles to back it up. E. A. Kennedy, druggist of Brooklyn, Fla., says "Tetterine has cured quickly and permanently several stubborn cases of tetter that came under my personal knowledge. One of 15 years standing." 50c at druggists or by mail from Shuptrine Co., Savannah, Ga.

## EIGHT MEETINGS.

I have held eight weeks of protracted meetings this year and have three other meetings to hold. Am pastor of six churches, and have baptized fifty-seven this summer. The places where I did this work are as follows: I baptized twenty-nine at

Venture, La.; fifteen at Beulah, Miss.; five at Harrisville, and eight at Cole. I give God the glory and praise.

I never did take The Record until this year, and I expect to keep tak-

ing it, regardless of price. May God speed the day when every Baptist in the State will spend \$2.00 for this great paper as my prayer.

C. M. GRAYSON.  
Magee, Miss.



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Parrie Nicholas, Laurel, Miss., writes: "Seems to me if I had not obtained your remedy when I did I would not have lived much longer. I am glad you discovered this wonderful remedy that will cure Pellagra. When I began taking Baughn's Pellagra Remedy my weight was 60-odd pounds; now it is 90-odd. I would like to have this published and sent to sufferers of Pellagra."

This is published at her request. If you suffer from Pellagra or know of anyone who suffers from Pellagra it is your duty to consult the resourceful Baughn, who has fought and conquered the dreaded malady right in the Pellagra Belt of Alabama.

The symptoms—hands red like sunburn, skin peeling off; sore mouth, the lips, throat and tongue a flaming red with much mucous and choking; indigestion, and nausea; either diarrhea or constipation.

There is hope if you have Pellagra you can be cured by Baughn's Pellagra Remedy. Get a big free book on Pellagra. Address American Compounding Co., Box 587-Y, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

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Summer work for preachers, teachers, students, farmers, students, farmers. Write to-day. SMITH BROS., Dept. 48, Concord, Georgia.

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## TEAMS IN TRAINING

A DEPARTMENT FOR YOUNG PEOPLE

### THE BED OF LARKSPURS.

"Mother, our Sunday School lesson today was about serving Jesus, and teacher said we could serve Him by helping others. She said there were many deeds of kindness we could do, such as visiting the sick, giving flowers to those who have none, or even a bright smile, or a tender word. You know I can't go out much, for I have to take care of little Willie, while you sew, and I have no flowers to give away." She looked at her mother with a puzzled expression and yet one of intense yearning.

"Well, dear, it seems to me you are serving the Master when you are taking care of your brother. I would be glad, though, for you to have other ways. Do you think you could dig up the bed out there where I had onions. I have some larkspur seed that Mrs. James gave me. They will be attractive flowers and give pleasure to those who have none."

"Oh, that will be so nice, and I think I could work them if I just had a hoe. Maybe I can get one from Joe Turner just for a little while." Joe was a crippled boy who worked the gardens on that block. This was Sunday evening and Lucy went to sleep and dreamed that her larkspurs had grown so tall that a humming bird built its nest in them.

The next day she was up early helping her mother with a happy heart, and as soon as Willie went to sleep she slipped off around the corner to see if she could get the hoe. Joe was busy working some beans and said, "What can you do with a hoe? You are too small to manage one."

"You try me and see," Lucy said. "Well, I'll tell you what I'll do, you wait till sundown when I start home, and I'll come by and dig up your bed for you, and maybe you will give me some of your flowers to take to my poor little sister."

"Oh, Joe, that will be so good of you; maybe I can do something for you some of these days."

Joe was true to his word, and prepared the ground nicely and made five rows for the seed.

The next Sunday morning they were up and Lucy brought her mother out to see the dear little plants. Every day she watched them, pulling out the weeds and loosening the soil so they could grow. She was indeed a happy child when she saw the spikes shooting up with their delicate buds. At last the bed was a mass of gorgeous blooms and the humming birds came to sip the honey. Every morning while the dew was on the flowers she cut them and arranged them in clusters, so the colors would harmonize, and then went out to distribute them. The brightest one was always given to Mary Turner and though she was blind, I think she saw and felt how beautiful they were. There was

one for Miss Mason, who had been so ill with typhoid fever. How tenderly she thanked her for them, and told her they were so restful to her. The blue ones, she said, reminded her of the deep blue sky and the white ones are like angel wings, so pure and white. The doctor, who was a great, big-hearted man, asked one day, who was giving those wonderful larkspurs. She told him the whole story and he said, "That is beautiful and should be a pointer for us older ones who are doing so little for others." Perhaps a thought was awakened, a seed sown that will be glorious in its fruitage.

Lucy carried some to a tenement house where the unkempt children crowded around begging for one of the pretty blossoms. She was sorry for them and wondered if she could do anything to improve their condition. At last, a new idea came to her, and she told them she would not bring any more blossoms unless they would wash their faces and comb their hair. It was ludicrous to see their attempts at cleanliness, but after a while there was a change. The room was swept, there was a clean white cloth on the window where the can of flowers sat, and the children became more tidy and interesting. Even the mother came out with a clean checked apron and told Lucy she was glad she had come. She went home and told her mother what the "Jesus flowers" had done for that poor family. "I feel like I could hug them; mamma, I love them," so she said, as she looked out and saw them blooming in the sunshine, the beauty of it is too, the more I cut them the prettier they are. Miss White, who lives on Clay street and sells flowers all over town, said that mine were much finer than hers, and she asked what I had done to make mine so grand and jaunty. I told her what you said about them—that they were my little missionaries, and perhaps it was because the angels watched them that they had grown so lovely."

MRS. E. C. BOLLS.

### ERUPTIONS CAN BE STOPPED

by internal blood purifiers because they are caused by blood disorders. However, Eczema, Tetter, Ringworm, Itch, Scaly Patches, etc., cannot be cured by external remedies like Tetterine to destroy the germs and heal the surface. Dr. W. S. Fleider, Electric, Ala., says: "I never use anything else but Tetterine in all skin troubles." 50c at druggists or by mail from Shuptrine Co., Savannah, Ga.

### DEER CREEK ASSOCIATION.

All who may be interested, we respectfully notify that Deer Creek Baptist Association will convene with the Baptist church at Cleveland on September 15, 3 p. m. Everybody invited. All send name to W. T. Jones, chairman of the entertainment committee, or to pastor. We are arranging for a splendid attendance.

B. L. MITCHELL, Pastor.

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We invite your inspection of our Services

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The Baptist Record, Jackson, Miss.

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## NEWS IN THE CIRCLE MARTIN BALL

Pastor Wallace Ball has been called to the pastorate of the church at Lakeland, Fla. His acceptance has not yet been announced.

O. J. Cole, of Bowling Green, Ky., has accepted the enlistment work under the Home Board and will labor in Southern Kentucky. He is already at work.

L. B. English has resigned at Salem, Ky., and will return to the Louisville Seminary to resume post-graduate work. He believes in being well prepared.

O. H. L. Cunningham, of Kentucky, goes to Farmington, Mo., September first. He has been pastor of Cox's Creek church. He is a splendid pastor.

Dr. Chas. H. Ryan, for a long term of years connected with Richmond College, Richmond, Va., recently passed to his reward on high. He was a great and useful man.

W. L. Skinner, one of our exported Missisippians, has just closed a fine meeting with the Ellet Knob church, Texas. Several couples, man and wife, were converted and joined the church.

It is high time that pastors were directing their congregations to the subject of State missions. We must go to Oxford with no debt. Secretary Lawrence is working assiduously to this end.

It is thought that Dr. W. D. Powell, secretary of missions in Kentucky, dedicates more churches and travels more miles than any of our numerous secretaries. Who comes ahead of him?

Dr. S. J. Porter, first church, San Antonio, Texas, is enjoying a much needed rest in the mountains of northern Texas. W. W. Stagner is acting as pulpit supply. He is said to be a strong preacher.

Dr. J. B. Gamble recently attended the Colorado Summer Assembly. It met on Palmer Lake which is ideal for such a meeting. Missions, education, evangelism, etc., were the themes discussed.

A great meeting has just closed at Spencerville, Okla., conducted by J. D. Springer, of Dallas, Texas. There were sixty additions—thirty-eight by baptism. The church built up in every way.

At Harlingen, Texas, in the Rio Grande valley, there is now in progress one of the greatest revivals ever held in that section. The congregations are large and enthusiastic. Forty-five conversions to date.

Missionary Soren, of Brazil, comes to this country at the call of the Foreign Mission Board, to assist in raising \$50,000 for building an adequate house of worship in Rio de Janeiro. We wish him great success.

J. A. Taylor, of Fulton, Mo., is spending his vacation in Louisville, Ky., supplying for the Twenty-second and Walnut street church. The Baptist World thinks it would be good to capture him while he is in Kentucky.

Missionary Daniel, of the North China mission, was drowned June 30. Four months previously he was happily married to Miss Jewel Leggett. He is returning from his work in a new mission, and was carried away by a swollen river.

Dr. J. W. Soren seems opposed to the consolidation of the boards, and gives some good reasons why he does not favor it. This is a two-sided question. To cut down some expenses in several ways would aid in liquidating the enormous debt which hangs over us.

Missionary Soren, of Brazil, has arrived in this country with his family, for a well-earned rest. Four young men came with him. They will enter William Jewell College. One will prepare himself for preaching. The others for teaching. Brother Soren is one of the native pastors.

Pastor J. F. Fubright, of Hudson, N. C., has just closed a great meeting with his church, in which there were forty-nine additions—thirty-three by baptism. The pastor did the preaching. The pastor baptized thirty candidates in twenty minutes, and did not know anyone was timing him.

While at Ridgecrest, during the meeting of the Southern Baptist Assembly, Field Secretary L. P. Leavell, of the Sunday School Board, tendered the chair of Sunday School pedagogy in the Moody Bible Institute, Chicago. The dean of the institute, Dr. J. M. Gray, was at Ridgecrest. It is sincerely hoped that Brother Leavell will not consider it.

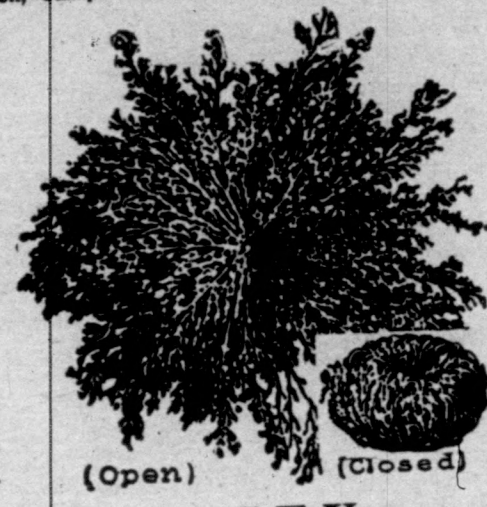
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The dormant, apparently dead plant is a dry ball 2 or 3 inches wide; when resurrected it opens out to 6 to 10 inches in diameter.

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## DEATHS

BAKER TRAVIS.

Baker Travis, the youngest son of Brother and Sister W. M. Baker, was born March 12, 1900, at Shuqualak, Miss., and died at Laurel, July 22, 1914, of typhoid fever after an illness of only ten days. Everything was done that skillful hands could do to keep him, but God knew best and took him to Himself.

After the funeral service at the First Baptist church by the pastor, assisted by Rev. J. E. Cranford, the remains were conveyed to Hickory Grove cemetery where among the host of sorrowing friends and relatives the little body was laid to rest beneath wreaths of Mississippi's most beautiful and fragrant flowers. The pall bearers were his playmates and closest friends.

Travis was a bright, loving and obedient child. At home, at school and at Sunday School he was ever ready to do his part well. We shall miss the genial little boy from among us, but may we not grieve unduly for God knows best. The parting here was sad and so sudden, but the meeting "over yonder" will be joyful. Two brothers, Anderson and Joe Marshall; one sister, Mrs. John Lindsey, Jr., live to cherish the memory of their worthy little brother. But none will miss him like his frail little mother whose almost constant companion he has been all his life. Look up, dear parents, your hope is brighter and heaven is nearer than ever before. May the God of all consolation deal tenderly with the beloved ones and lead them in the paths of submission to His will until they join Travis in that beautiful home above. L. G. GATES.

### CLUB SAVED THE MEMBER \$150

The Management of the Baptist Record Piano Club has received a letter from one of its old members who selected the Ludden & Bates Self-Player Piano. He describes the instrument as "The Prince of Home Entertainers" and continues as follows: "After investigating two other makes during a recent visit to New York, I concluded that I saved one hundred and fifty dollars by buying from you."

This letter is a fair sample of the daily correspondence of the Club. Similar expressions are received by the hundreds from those who have had their instruments for sufficient time to judge, and are delighted with the prices, terms and privileges afforded by the Club.

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Our policy—To develop mind and character in boys and young men. Intellectual training emphasized. Athletics encouraged. Write for catalogue.  
J. M. STARKE,  
Montgomery, Ala.

## SEVEN REASONS FOR COMING TO THE SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY.

By C. B. Williams, Dean.

1. Texas and the Southwest need more preachers and missionaries and evangelists—more of the New Testament type, trained and equipped to win both the souls and the lives of men. This section needs a strong ministry not only for evangelizing and winning the lost, but for educating; that is, for training saved men and women to live Christianity and practice it in private and in public.

2. Young preachers from the East expecting to settle in the Southwest for their life work need to catch the Texas spirit while training theologically and equipping themselves for their life work. It is hard for many men trained elsewhere and coming later in life to catch the Texas spirit and do things on the colossal scale characteristic of Texas.

3. Fort Worth has good elevation above the sea level and fine breezes sweep the prairies, which give us a location scarcely excelled for health of body and vigor of mind.

4. The Southwestern has a faculty of scholars and teachers most of whom are still growing. And they are growing, as scholars and as teachers. They are growing in the right direction—with the truth and for the truth, to proclaim the truth to all the earth.

5. The Southwestern Seminary is a bulwark of progressive orthodoxy. This institution stands for the whole Bible, without any chapters pen-knived. She stands for an orthodoxy that goes forward instead of standing still—an orthodoxy nerved with loyalty to truth and fired with love for Christ and souls to win the world for King Immanuel.

6. The Southwest is conspicuously a Baptist country, and furnishes the finest field for the crystallization of Baptist doctrines. Baptists find here their finest forum for speaking forth their distinctive doctrine to the world, for growing a civilization and a Christianity that breathe nothing but the breath of the New Testament.

7. Our seminary also spends eight to ten thousand dollars each year in helping worthy, God-called men who are unable to help themselves.

To such an atmosphere and to help in the realization of such a program we extend a hearty welcome to any young preacher who may be considering where he will get his theological training.

Fort Worth, Texas.

### CASTER CHURCH, LOUISIANA.

We have just closed a meeting at Caster church, five miles from Leesville. With the help of Brother P. H. Cavanaugh and Brother Self, the meeting resulted in the salvation of twenty-one who joined the church and were baptized on Sunday evening. There were in all twenty-nine additions to the church. One of the members who united by statement

was an old man 78 years old, and who had been away from the church for many years. A great blessing fell on the church, and the membership enter into the work with renewed zeal. Brother Martin, the pastor, has been a faithful servant for the past year and we are glad to know that they appreciate him as a Godfearing and consecrated man. Our meeting was sane and those who united with the church were all grown people except two, who were girls 12 years old.

We rejoice in the great blessings that God has bestowed upon these good people. Pray for our work on this field of opportunity in the western portion of Louisiana.

Yours for the cause of the Master.  
O. E. FOWLER,  
Pastor First Baptist church, Leesville, La.

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Robert K. Morgan is a Christian gentleman of strong, wholesome, inspiring personality, and his school is the material projection of that character. He is a graduate of Webb School, Bellbuckle, Tenn., and of Vanderbilt University.

The boy deserves your most careful thought. Write Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tennessee, today, and let him send you a catalogue and tell you what this school can do for your boy.

### SOME MEETINGS.

It has been my privilege to have the services of Rev. John A. Lee, formerly of Meridian, now of Courtland, in two meetings recently at Duck Hill and Coffeeville. There were thirteen additions at Duck Hill and some twenty-five professions of faith at Coffeeville. Brother Lee is one of the best and soundest gospel preachers that I know of. I have labored with him often before, but not of recent years; he was an un-

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usually strong preacher then, but his growth has been truly amazing to me.

On the great doctrines of "Ruin and Redemption" I have not heard such sermons in many years. I doubt if we have a stronger preacher on these doctrines in the State. Brother Lee is open to either pastoral work or for holding meetings. His present address is Courtland. By the way, Sister Lee is one of the most successful workers with individuals I ever saw in a meeting and is an ideal "assistant pastor."

When these lines are read I shall be enjoying the hospitality of my good friend, Brother Lloyd T. Binford and his lovely family in his splendid home at Montegale.

N. W. P. BACON.  
Coffeeville, Miss.

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## A DEFENSE.

It is said that there is such a thing as a Dead Sea, "and they call it dead because it receives all and gives nothing. It is 1,292 feet below the level of the sea. It receives 5,000,000 tons of water into its bosom daily from the River Jordan, but gives none out to refresh and nourish the valley below." "Its water is five times as salty as the ocean" etc. "No fish live in this sea, no flowers bloom on its banks, no fruits grow on its shores, no birds sing in its neighborhood." Its setting is a scene of desolation and gloom, looking as if the curse of God upon it.

Poor old Dead Sea. Is there no friend to defend or offer a word of sympathy for the miserable thing in its utter helplessness? Let us try to be charitable and at least do it justice, or at least not find fault with it and criticize it for conditions for which it should not be held accountable. I think we might even do better than that and find if we would try, some good in it. Who made the Dead Sea? Did not God create all things and pronounce them good? How do we know that we are not making a mistake by hinting that the curse of God may be upon it? We are told that there is no fish in this sea which is dead, but according to Smith's Bible Dictionary, there is. We are not informed however as to the variety. This would leave one to conjecture that under the circumstances they might belong to the mackerel family.

Now, if this Dead Sea, 47 miles long, and 10 miles wide, 1,292 feet below the level of the sea, receives 5,000,000 tons of water every day and never overflows, what becomes of that vast quantity of water? There could not be a subterranean outlet, for if there was, the water would not be salty, therefore we conclude that it disappears by evaporation. Now, if I am correct in this conclusion and the Dead Sea gives out 5,000,000 tons of water daily, in the form of vapor, which blesses the earth with rain showers, may not this almost incalculable amount of vapor, rising from that body of water continually, perform an important function in supplying the atmosphere there with moisture? So essential to the needs of the animal as well as the vegetable kingdom? Evidently the same amount of water that goes into the Dead Sea from the Jordan is given back to nature by the Dead Sea that received it.

Let us not be too hard on the Dead Sea until we have thought more about it. J. R. SAMPLE.

Summit, Miss.

## NEW LIBERTY.

I have just been in a great meeting with Brother J. F. Mitchell, in which there were twenty-nine accessions—twenty-seven for baptism. Brother Mitchell is doing a great work, though he has only eight churches. If he only had more churches there is no telling what he would do! I am with him at Lodi. G. W. RILEY.

Houston, Miss.

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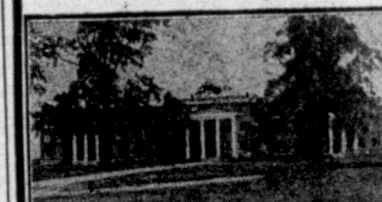
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## JONESBORO, ARK., MEETING.

The beloved and faithful evangelist T. T. Martin is due to begin a meeting in Jonesboro, Ark., tomorrow. The tent is up and the efficient pastor, Dr. E. E. Dudley, has been preaching for several evenings to good crowds. Twenty disciples were baptized here in the baptistry of the First Baptist church as one of the results of a meeting held by Pastor Dudley in a neighboring country church. Will all who find access to the throne of grace pray for the grace of God to be manifest in the strengthening of Christians and saving of souls during the forthcoming meeting? L. R. BURRESS.

Jonesboro, Ark.

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## HERNANDO.

We have just closed one of the best meetings that I ever saw. Dr. A. U. Boone, of Memphis, preached for us. He preached the "old time religion." He delivered to us the gospel message clear and plain and forcible. The church has baptized seven, received five by letter and seven more are to be baptized Sunday night, and some eight or ten will join other churches. Among the number baptized and to be baptized are one blind man, two deacons' wives, three from other denominations. Others are interested.

This is the first charge of our pastor, W. C. Boone. Since his coming to us in May we have received twenty-five additions. On Wednesday morning the church ordained two deacons, viz: C. E. Emerson and A. R. Frazier, making us have six deacons in all. We have also adopted the budget system. Pray for us that we may continue to go forward and adopt God's plan in everything.

HUGH FOSTER, Church Clerk.  
N. B.—We have preaching every Sunday.

## SHANNON.

We are progressing nicely with our new church; just completed the frame work yesterday. We are building a brick veneered church, with five Sunday School rooms, two

in the front and three in the rear; the main auditorium will be 40 by 44 feet. When completed, we want a picture of it in The Record. Our meeting will begin the third Sunday in this month with Brother John Buchanan, of Booneville, assisting Pastor Miller. Pray for the work. J. L. ARNOLD.

## TERRY CREEK.

We have just closed a splendid meeting at Terry Creek church. There were thirteen accessions—twelve for baptism. I told them of your proposition to send The Record to new converts for \$1.00; two accepted the proposition. I think others will a little later.

E. M. SCHILLING, Pastor.

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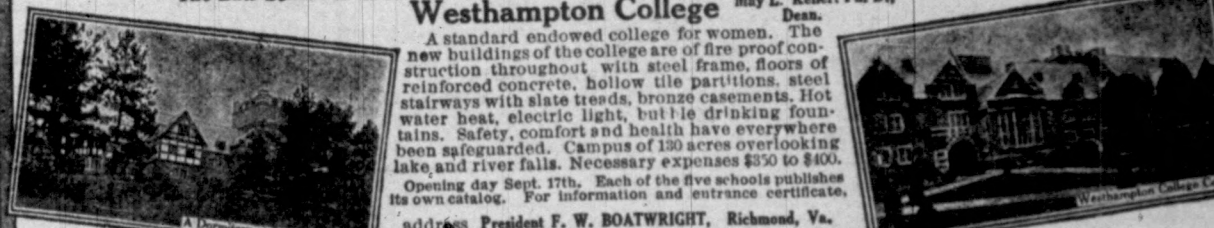
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### BETHANY CHURCH.

The meeting at Bethany Baptist church, Warren county, began on the first Sunday in July, continuing to Friday. Rev. H. E. Dana did the preaching. There were, this week, conversions, seven of whom were young men and four young ladies.

For a number of years Bethany has been without a pastor and the church almost abandoned, but God has greatly blessed the community

by sending them an earnest, consecrated pastor, who with the help of the good people of the community, has built up a splendid work. They now have a growing Sunday School and preaching service once a month.

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"To relieve the oppressed,  
In virtue rich; in blessing others,  
blessed."

The following appreciation is taken from "The Pine Burr," the annual publication of the students of Mississippi Woman's College. We reproduce it in this number because of its aptness at this time.—The Editor.

In the economy of God's own wisdom, men are selected for the discharge of specific duties out of which humanity is to receive the soothing touch of sympathy on the brow fevered with numberless cares and friendless contacts, and with such men He does protect the weaker and more unfortunate.

Is it too much to claim that the subject of this sketch is one of God's elect to fulfill a high and noble purpose? The very atmosphere of his birth and rearing, together with his education and culture, warrants this claim; the trend of his nature and the desire of his heart warrants this claim; his very conception of life translated into deeds of service warrants this claim; and last, but not least, the very influence of his consecrated life partner warrants this claim.

Born in Virginia, the oldest son of Dr. and Mrs. J. L. Johnson, in his early childhood, his parents moved to the University of Mississippi, where for many years his father was the efficient head of the department of English. His mother was Julia Anna Toy, sister to Dr. Crawford H. Toy, professor of oriental languages in Harvard University, and Dr. Walter D. Toy, professor of romance languages in North Carolina University. From the State University he received his bachelor's degree and from Mississippi College the degree of A. M. Later on he pursued his studies in Berlin and Paris.

After having held some of the most prominent public school superintendencies in Georgia, in 1901 he moved to Mississippi to become vice-president of Hillman College and later president of the same institution.

In 1905 Professor Johnson was called to the chair of modern languages in Mississippi College and at once was recognized as one of the strongest in that group of strong educators, and during his six years' incumbency in that famous institution of learning, he left discernable traces of a virile and an independent mind, emancipated from the influence of conventionalities, and devoted to the search for truth and the welfare of his students. No one can be a successful teacher, nor even enjoy the work of a teacher, that does not have an insight into the human soul and a deep sympathy with every condition of social life. Without attempting a complete analysis of our subject's characteristics, it is safe to assert that the intense and ardent fire of his soul gives to his students that genial warmth so necessary to the full fruitage of educational activities.

Although "God moves in a mysterious way," yet, he calls to service those suited to the immediate demands. In the wisdom of Providence, it came into the minds of Mississippi Baptists that there was an urgent need for a college devoted to the education of the Baptist young women of the state. At the Gulfport convention in 1911 the plans for such an institution were perfected and adopted, and soon after, the Board of Trustees called Professor Johnson to its presidency.

Realizing the arduous task before him and trusting in no wisdom short of leadership of the Holy Spirit, Professor Johnson laid hold of his work with a zeal that knows no daunting and a knowledge that fears no failure, and with a wisdom whose conformity and loyalty were identical with the will of God, he has brought order and success out of that difficult situation. One cannot review the successes with which this institution has met without a sense of increased admiration of the energy and real patriotism behind Professor Johnson's work and purpose, for the betterment of the home is the greatest work in human economy, the development of Christian womanhood a guarantee of the Christian home, and to this noble undertaking Professor and Mrs. J. L. Johnson, Jr., have consecrated their lives.

For a number of years he was chairman of the Laymen's Executive Committee of the Baptist denomination in Mississippi. In this position he has made addresses in every part of the state and has thus done much to stir the denomination's interest in the mission cause. He is called on more often to make commencement addresses than perhaps any other layman in the state.

It would be unbecoming to close this sketch without at least a word in reference to the other half of this distinguished educator. We mean the splendid Georgia woman who has for years been his chief inspiration. No garland could be placed upon her brow that would not be richly deserved.

"None know her but to love her;  
None name her but to praise."

Even a less brilliant and capable man than her talented husband would have attained eminent success with such a help-meet. What may we not expect when her lovely womanliness and his brilliant gifts and scholarship are united with accomplishment of a noble purpose.

W. T. LOWREY,  
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### A BLESSING FROM HEAVEN

This money-mad day so many remedies are being offered the public that it is extremely difficult to find the right one. When we do find such, it is like a blessing from heaven. If you suffer from boils, bruises, burns, old sores, abscesses, carbuncles, poison oak and the like, waste neither time nor money in experimenting with other remedies, but get a box of Gray's Ointment, once, an old reliable remedy which originated in 1820. For the purpose mentioned it has no equal. To test its value before you buy, write Dr. W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn., for a Free Sample postpaid. 25c at drugstores.